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THE NATIVE TRACT-LITERATURE OF CHINA. *

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THE more practical subjects suitable for such occasions have been pretty well exhausted by my predecessors—one speaker has told you what attitude you should observe towards the native religions; another the kind of censorship you should exercise over the productions of your press; and a third has laid down such lucid rules for the composition of tracts that there is no longer any mystery on the subject. With such a guide, the dullest intellect ought to be able to produce a book as readily as a tailor can make a suit of clothes when supplied with a pattern. A Roman critic, after laying down his code of composition, adds that a prerequisite is the “consent of Minerva.”

Tu nihil invita dices faciesve Minerva—i.e., brain power is a first condition; “For,” as the author of *Hudibras* says, “all the rhetorician’s rules teach nothing but to name his tools.” For me it remains, not to lay down rules, but to point you to certain examples from the examination of native tracts—to borrow a side light which may perhaps prove useful alike to composers and distributors of that kind of literature.

The word “tract,” in its more general sense, signifies a treatise on any subject. In the special sense, which the activity of our tract societies has brought into use, it means a small book in which the sanctions of religion are brought forward in support of morality. Its aim is to enlighten the human mind, and to purify the widening stream of human life.

That the people of this ancient empire, who have anticipated us in so many discoveries and in every kind of social experiment,

* Read at the recent anniversary meeting of the North China Tract Society in Peking.

should have gone before us in the creation of a tract-literature, is not surprising. In China, as in most other countries, one of the earliest uses of written speech was to extend the influence of good men; by causing their words to reach a wider circle, beyond the bounds of their personal intercourse, which in space is limited to a few miles, and in time to a few years.

For the same reasons, one of the first applications of the art of printing, in which China was six hundred years in advance of Europe, was to multiply tracts; and the aggregate mass of its publications in this department has in the course of ten centuries attained an enormous development. To enumerate even the most popular of them would necessitate the recitation of a long catalogue; and to offer an outline criticism of each would be an endless task. They fall, however, into certain well-defined categories, such as,

- (1) Those which inculcate morality in general.
- (2) Those which persuade to the practice of particular virtues.
- (3) Those which seek to deter from particular vices.
- (4) Those that are written in the interest of particular religions or divinities.

One or two in each class, as types of the whole, is all that time will permit us to mention.

In the first class, a leading place might properly be assigned to the discourses of Confucius and Mencius, and to numerous treatises of later philosophers; but as we are accustomed to make a distinction between scriptures and tracts, these, or at least those first mentioned, are to be regarded as the sacred scriptures of the Chinese.

With us, many tracts consist almost entirely of scripture passages selected and arranged. In the native literature of the Chinese, similar tracts may be found in great numbers.

One is called the 明心寶鑑—"Mirror of the Heart." It contains a choice collection of the best sayings of the best men this country has produced. Those sayings are gems, neatly cut, highly polished, and sparkling with the light of truth. In other tracts they may be differently arranged, but everywhere they shine with the mild radiance of wisdom and virtue.

A collection of this kind, called 名賢集—"Sayings of the Wise," is a great favorite in Peking. It differs from the tract last named in drawing its wise saws chiefly from modern sources. It opens with the noble maxim: "Only practice good works, and ask no questions about your future." The first chapter ends with the encouraging assurance: "Human desires *can* be broken off, Heaven's laws *can* be observed."

Another maxim gives the general tenor of its teachings—"All things bow to real worth; happiness is stored up by honesty." Every sentence is a proverb; and though like the Hebrew proverbs there are many that inculcate thrift and worldly wisdom, there are not a few that rise to a higher level. Its religion is unhappily of a very colourless description—contrasting strongly with the doctrine of direct responsibility to a living God, which pervades the proverbs of the Jews—making their religion the most practical of their concerns. The idea of direct responsibility is not indeed altogether wanting—though in this class of tracts it is not sufficiently insisted on. In this, and in nearly all similar collections, we find the warning, that

"The gods behold an evil thought
As clearly as a flash of lightning;
And whispers uttered in a secret place,
To them sound loud as thunder."

The Family Monitor of Chupolu (朱子家訓) is so well known that I give no citations. It sets forth an admirable system of precepts for the ordering of a household, in which children are brought up with judicious severity, and servants treated with considerate tenderness—purity and honor being vital elements of the domestic atmosphere.

The 弟子規, or Guide to the young, though less known, is a book of a higher order. Composed almost in our own times in imitation of the far-famed Trimetrical Classic, it surpasses its model, and shows that, if we may judge by words alone, China still possesses contemporary sages. In the second chapter, entitled "Truth and Virtue," we find a doctrine too rarely taught in Chinese books.

"In every word you utter
Let truth be first—
Deceit and falsehood,
How can you endure!"

"Do not lightly speak
Of what you do not certainly know;
Things not right,
Do not lightly promise;
If you do promise,
Whether you go forward or go back,
You are equally in fault."

Here is a neat definition:

"To do wrong without intention
Is an error;
To do wrong with purpose
Is a crime."

The author adds,

"Your errors, if you correct them,
End in no error;
If you hide or cloak them,
You add one sin more."

The four tracts that I have mentioned emanate from the school of pure Confucianism. They are not irreligious, for they everywhere admit the supremacy of a vague power called Heaven. They admit further that that power, whatever it may be, is not indifferent to human conduct.

Does not the venerable Book of Changes, the most ancient of the canonical writings expressly declare that,

“On those who store up righteousness
Heaven sends down a hundred blessings;
And on those who store up ill-desert,
Heaven sends down a hundred woes.”

This sentence reappears in all these tracts; and the doctrine of a providential retribution, unailing for the good, unrelenting for the evil, is affirmed, amplified and illustrated as a cardinal truth which no man can doubt. By this school it is taught, as it was by the Saducees of Judea, without reference to hopes or fears connected with a belief in a life to come. The certainty of propriety in this world as the reward of virtue, and of shame and suffering as the penalty of vice, is the motive most constantly appealed to—though it should not be forgotten that in a passage already quoted a sublimer conception is set forth “Only do good, and ask no questions as to your future destiny,” assuring us that some among the moralists of the pure Confucian school might unite with us in the petition of Pope’s “Universal Prayer.”

“What conscience tells me should be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

The experience of moralists in China coincides, however, with that of the west in showing that the theory of virtue as its own reward is too refined for the mass of mankind. One here and there, who is moulded of purer clay, may be seized with that kind of passion for virtue, which without a figure we call Platonic—Plato himself having set the example—but the great majority are so constituted that to them virtue has no charms aside from happiness. Nor is this of necessity an ignoble sentiment; for in this case, what God has joined together it may not be possible for man to put asunder—happiness always following in the footsteps of virtue as shadow follows substance. Are we not told that even Moses had “respect to the recompense of reward”?

When Buddhists imported from India a distinct notion of a future life, their doctrine of transmigration was first adopted by the Taoists, afterwards accepted by many who never ceased to call themselves disciples of Confucius; and all parties felt that an

immense reinforcement was added to the sanctions of morality. Instead of the shadowy idea of a vicarious recompense reserved for one's posterity in some remote age, comes the conviction that each individual soul, sooner or later, inevitably reaps the reward of its deeds—a conviction which took so strong a hold on the public mind as to become the foundation for a mixed school of moral teaching.

In the tracts of this mixed school, Confucianism may in some cases be the leading element, Taoism or Buddhism in others, but the most powerful argument to incite to good and deter from evil is always the certainty of retribution in a future life. The two most celebrated tracts in this department, if not in the whole cycle of Chinese literature, are distinctly on the subject of retribution. They are the *Kan ying p'ien* (感應篇), and the *Yin chi wen* (陰騭文). Each bears the name of a Taoist divinity—one going under the auspices of Lao-tsze, the other under those of Manjusiri, or Wen-ch'ang. One sets out with the declaration that "Happiness and misery never enter a door until they are invited by the occupant of the house." "They are the reward that follows good and evil, as surely as a shadow follows a moving body." The other begins with a statement that its beatified author practised virtue through no fewer than seventeen lives or stages of existence before he attained to perfect felicity. Starting from this point each unfolds its text with admirable skill, building a rainbow arch of virtues, with one foot resting on the earth and the other lost in the blue of heaven; while the vices are depicted in fiery colors on a back-ground of utter darkness.

While on this branch of the subject a very vulgar tract ought to be noticed, which has perhaps a wider currency than either of the preceding. Like them, the *Yu li ch'ao choan* (玉粒抄傳) or String of Pearls, is devoted to the doctrine of retribution. Instead, however, of making it stand in the relation of effect to cause, or the "shadow to the moving body," this treatise spends its force in clothing the infernal world with imaginary horrors. They are drawn in such colors that they are not Dantesque but grotesque. The letter-press is accompanied by pictorial illustrations in which one sees a soul in the process of being sawn in twain or pounded in a mortar; a bridge from which sinners are precipitated into a field of up-turned sword points; a cauldron of boiling water in which they stew and simmer for ages; then a bed of ice on which they freeze for an equal period; together with other scenes equally adapted to bring a wholesome doctrine into contempt.

An idea to which this gross view of retribution naturally gives rise is that of opening a debt-and-credit account with the chancery

of Heaven. Such account books form a distinct class of tracts. On one side are ranged all conceivable bad actions, each stamped with its exchange value according to a fixed tariff. The Chinese moralist has not, like Tetzels, gone so far as to convert this numerical valuation into a sale of indulgences, but we may be sure that the ingenuity of the reader does not fail to find out a way

"To atone for sins he has a mind to,
By doing things he's not inclined to."

The artifice of keeping with one's heart such an account current is one which, if properly conducted, might end in the practice of virtue. Franklin tried something of the kind with success, and he tells us that it enabled him to make such proficiency in the grace of humility that he grew proud of it.

(To be continued).

ANIMAL WORSHIP AMONG THE CHINESE.

BY REV. G. OWEN.

(Continued from page 255.)

FOX worship is the commonest. It exists, I believe, in most parts of China and Japan. The fox is looked upon as an uncanny creature full of subtilty and guile. It is regarded with superstitious reverence and fear by all classes. Mr. Mayers, quoting from the *Ming shan chi*, says that the fox in ancient times was a lewd woman who was changed into a fox for her vices. There are two kinds of foxes; the white or fairy fox and the yellow or grass fox. According to the *Yuan chung chi*, quoted by Mr. Mayers, the fox at the age of 50 can assume the form of a woman, at 100 he can take any form he likes, and at 1000 he enters Fairy Land (仙境) as an Immortal. But the common account is that the fox has to practice assiduously certain occult arts for 500 or 600 fairy years—70 or 80 human years—before he is free from the risk of death and acquires the power of transfiguration.

Means of transformation. The methods employed by the fox in working out these amazing results are not known to us poor ignorant mortals. Man has sought but never found the elixir of life. The fox, more fortunate, has discovered it. Before the process is completed he is liable to accident and death. The gun of the sportsman or the spear of the hunter may in a moment undo the work of years and hurl the poor fox back into the dark pit of death from which he was slowly and painfully emerging. Such a fearful crime cannot be forgiven. The defeated fox, taking another body,

will begin the weary work again, and sooner or later wreak vengeance on his cruel slayer.

The fox's revenge. The fox never forgets and seldom forgives. About twelve years ago a Japanese actor drew his sword and decapitated another actor in the presence of the horrified spectators. The murderer had been smitten with sudden madness. One of his ancestors, generations before, had killed or injured a fox, and one person in his family in each generation since had gone suddenly mad. This was the fox's revenge.

At last! In or near the city of Tientsin there lived a wealthy family remarkable for the mutual love of its members. It had never failed generation after generation to produce able men to uphold the family fortunes. But the wheel suddenly reversed. The two eldest brothers became estranged; dislike grew into hate, and one day they had a fierce quarrel in the family hall. Suddenly high above the din of angry voices there rang out a mocking laugh, "Ha, ha, ha, ha-a, *shih hou tao liao, shih hou tuo liao*,"—the time has come, the time has come. The sounds came from the ceiling, and looking up the scared brothers saw a fox sitting on the great beam grinning with malicious delight. "Ah!" he said, "one of your ancestors injured me and I have been waiting all these years for revenge, but strong in your mutual love and the protection of the gods, I would not harm you. But your love has turned to hate. The gods have gone and the devils come. *Pao ch'ow ti jih tz tao liao*—the day of vengeance has come—ha, ha, ha-a" and like a flash disappeared no man knew whither. Of course immediate ruin fell upon the offending family.

Fox family has three branches. The fox family is divided into three great branches, headed by three brothers called *Hu ta ye*, *Hu erh ye*, *Hu san ye*, i.e., Father Fox Primus, Father Fox Secundus, and Father Fox Tertius. The eldest has his head quarters in the province of Kiang-nan, the second in Peking, and the third in Tientsin. In writing their titles the character for fox is avoided, and one of similar sound is substituted.

He has many titles. The fox enjoys a variety of titles, all very honorific, such as, *Ye chia*, *Hsien chia* and *T'ai ye*. But the common title is *Hu hsien ye*, and his wife *Hu hsien nai nai*. Other very common designations in Peking are *Lao ye tsz* and *Lao hsien ye*. In the order of their rank the three great brothers are styled *Ta t'ai ye*, *Erh t'ai ye*, *San t'ai ye*. In his own temples the fox and his wife are surrounded by a numerous progeny, the Masters Fox and the Misses Fox. In pictures and images he is represented as a venerable and dignified Mandarin of the first rank.

His temple in Tientsin. The most popular temple in Tientsin is the temple of San t'ai ye, His Excellency Number Three. Crowds visit it and miracles of healing and help are constantly wrought; not a god in the well stocked pantheon can touch him in his wonder working power. Some go so far as to say that he is the only god they believe in. The idols are dead; he is living. There are numerous shrines in Tientsin to the god-fox, and almost every family worships the five great fairy families.

The living Esculapius. The fox is particularly celebrated for his healing power. He is a living Esculapius. The sick flock to his temples, or their friends for them; and numberless are the instances of cure. Where doctors have failed, he succeeds. There is no disease he cannot heal. We constantly see little yellow hand-bills pasted on the walls in and around Peking bearing the legend Lao hsien ye, yin ch'iu pi ying—"Prayers to the Venerable Fairy Father will certainly be answered." And in the left hand corner it is stated how so and so when sick unto death prayed to the fairy fox and was healed, and that these bills are a grateful testimony to his life-giving power; or that so and so prayed for his sick father or mother &c. &c.

The three fairy mounds. I have been told over and over again that in the Southern Hunting Pack there are three large mounds called the *San hsien t'ai* inhabited by foxes. The mounds are covered with tablets and flagstaffs, the offerings of grateful votaries, testifying to the wonderful power of Hu hsien ye, the god-fox. Before nearly every hole there is incense always burning. It is reported that even the Imperial Princes go there to worship. These mounds are said to be the original home of the three fox brothers.

Worship at a fox burrow. About ten years ago, returning from a village a little way south of Peking, I saw a stream of people going and returning from a large mound. The mound was gay with flags. I went to see what was going on. On one side of the mound was a large hole or burrow, and before it a little bamboo screen was hung; a mat was spread in front of it, and sticks of burning incense were stuck all about the mound. Before the hole an endless succession of men, women and children were kneeling and knocking their heads. There were quite a number of tablets on the mound testifying to the benefits received. I asked what it all meant and was told that a fox had been seen leaving the Hunting Park and enter that mound. It was therefore a real blue blooded fox, direct from head quarters from which good things might be expected. Another story connected the fox with the death of T'ung chih. It was the dead emperor's spirit or his patron god.

A carter sees the fairy fox. Some nine years since, it may be ten years, a strange thing happened just outside the south-west corner of the Tartar city. At the south-west gate a carter got a fare to the west corner gate. The fare was a respectable man past middle life, with nothing peculiar about him, so far as the carter observed. But just after passing the west corner tower the carter happened to take a look at his fare, and behold, no fare was there. The carter thought he had been tricked. But no, there was the money agreed upon. How could that old chap have got down unseen and unheard? Happy thought! was it not just after passing the great tower that the fare was missed, and was it not well known that *Hu hsien ye* frequented that place? Clearly the fare was no other than the great god-fox himself. Or according to another account, the carter, seeing the cart dragging heavily and the mule tugging hard, looked into the cart to see the cause, when to his amazement, instead of the old gentleman, he saw a cart-load of money. The scared and delighted carter began telling his story. A crowd soon collected and, dispersing, carried the tale far and near. People flocked to the scene, large mat shrines were erected with the image and tablets of the great fairy fox. The place looked like a fair; the south-west gate was almost blocked with carts, and people rushing to worship, and rows of incense extended from the tower nearly half way to the *Shen chih men*. After several days the city authorities, taking alarm, interfered, and had the shrines removed. Within the last day or two a fresh lot of yellow hand bills have been posted all over Peking praising the miraculous healing power of the Venerable Fairy Father—*Lao hsien ye*—supposed to live in this great tower. Such bills are continually appearing.

Has extraordinary magical powers. The fox possesses extraordinary magical powers. He can change his form instantaneously. This moment he is an ordinary looking fox, the next a man, woman or child. He can transport himself to any distance in the twinkling of an eye. He can also spirit people through doors, walls and windows a thousand miles a moment. Matter is absolutely plastic in his hands. No wizard or witch can touch him as a charmer. He can fascinate and befool anybody. The wisest become his tools in an instant. The well known book of fox and fairy stories—the *Liao chai chih i*—is full of tales about his bewitching powers. But it is in Japan that the fox has reached the greatest perfection in this department. The poor Japs are his constant victims, and suffer fearfully at his hands. Scarcely a man or woman but has been beguiled by him. He knows the weaknesses of each,

and assuming a friendly guise offers them just what they desire. He will promise gold to the miser, whiskey to the drunkard, and a sweetheart to the young gallant. Poor fools! Foxes' promises, like devils' gold, turn to dung. He leads them through mud and mire, bush and brake, till they sink exhausted in some ditch. Any Japanese will tell you a hundred instances of such fox fascination.

The fooler fooled. But I am delighted to be able to give one famous, and of course well authenticated case, in which the deceiver was deceived and the fox fooled. One evening a man was returning to his home when he overtook a young man on the road. They saluted each other in the customary fashion and entered into conversation. But there was something in the young man's appearance and manner which excited the other man's suspicion, and he resolved to be on his guard. They talked freely on various subjects and the young man proved an agreeable companion, but finally begged his fellow traveller to give him a night's lodging as he was far from home. The request was readily granted. The young man then made several inquiries regarding his friend's home, asking particularly if he kept dogs, saying that he had a great horror of dogs. No, his friend kept no dogs, so he was comforted. He then asked his companion what he most feared and dreaded in all the world, saying that his fear was dogs. "Oh," said the other, "my great terror is money; it is a fearful thing; the sight of it makes me shake and tremble." By this time they had reached the house. The young man was politely invited to enter. The owner carefully closed the front gate and called to his dog, which in a moment came bounding towards him, and on seeing the guest rushed at him open mouthed. Quick as lightning, however, that individual had changed into a fox, leaped the wall, and was gone. That night the man was aroused by a noise at the window, and looking up saw his friend the fox with a large bag of money in his hand, and grinning at him maliciously. The man sprang up in seeming terror, and the fox pelted him with handful after handful of money, while he ran about the room crying piteously for mercy, to the fox's great delight. This continued night after night till the fox grew weary and the man grew rich.

Mysterious disappearance. Just the other day I heard a country inn-keeper tell of a neighbour's wife having been spirited away bodily. She was possessed by a fox and exercised various supernatural powers, such as foretelling future events, healing all manner of diseases, and so forth. She was a wife and a mother, and went to bed one evening with her family, but in the morning had disappeared. The doors and windows had not been opened; nothing

had been touched; only a mysterious circle of blood lay red and glistening on the floor. Clearly the woman had been carried off by her master, the fox. That was two months ago, and nothing has been heard of her yet.

Worship. The fox, as one of the gods of wealth, is specially worshipped by his devotees on the 2nd and 16th of each month, when offerings of whiskey, meat, rice, vermicelli, and other things are presented.

The Weasel. The second of the "great fairy families" is the *Huang lang shu* or weasel. In many houses in the country an offering of food is nightly placed for him in some spot he is known to frequent. The little shrines built in a corner of the threshing floor or garden are partly for his use and honour.

Can change form. The weasel, like the fox, can change his form at pleasure; but he never seems while here on earth to give up his predatory habits or lose his love for chickens. A farmer named *Lui fu-shun* living in a village not far south of Peking was constantly losing his fowls. Do what he would they disappeared. He determined to watch for the thief. Towards midnight he saw a little man dressed in a long robe and wearing an official cap and riding on a small horse come along the roof of the house and stop near the chimney. The house was low, and having a long stick in his hand the farmer struck at the thief and fetched him a ringing blow. He vanished in a streak of light like a meteor and was seen no more. But on going into the house the farmer found his wife in great pain and crying, "Oh! my paws, my paws!"—*Chua t'eng, chua t'eng*. This was some time ago and the woman is still ill. The weasel had his revenge.

Weasel Possessions. The weasel can take possession of human beings like the fox, and supposed possessions are frequent. The professional mediums can induce possessions. The possessed acquires magical or healing powers.

Weasel worship. The weasel is worshipped under the honorary title of *Huang chia*, or *Huang ye*, "The Yellows" or Yellow Father. He is one of the gods of wealth and is worshipped regularly on the 2nd and 16th of each month. The offerings presented are fowls and eggs, with the usual accompaniment. In the pictures of the "five great families" he is represented as a grave and dignified mandarin of the second rank, just below the god-fox on the left. But so far as I know there are no shrines hereabout to his special and individual honour.

The Hedgehog. The third of the Immortals is the *T'sz wei* or Hedgehog; also called *po* or *pai*, white. It is regarded with much

reverence and superstition by the Chinese. The slowness of its movements exposes it to many perils during the long course of self-purification, and it frequently comes to an untimely end.

Hedgehog detected and killed. The wife of *Lui pen i* was suddenly seized with a mysterious illness—foaming at the mouth and heaving at the chest. Her sufferings were terrible. This went on for two years. Happily, one day her husband's brother saw a hedgehog in the hollow below the mill-stone going through curious rotatory antics evidently with a set purpose. The woman at that time was having one of her bad attacks. The thought struck him that here was the cause of his sister-in-law's mysterious illness, and seizing a spear he ran it through the hedgehog's body. The woman recovered instantly and has not had a return of her old malady. The Chinese say this was a hedgehog which had just acquired the power to enter the human body, but being found out and killed had no power to avenge itself.

Hedgehog worshipping the moon. Last spring when I was in the country, I heard a servant at one of the inns telling some friend he had seen a hedgehog the night before in the centre of the inn yard worshipping the moon. Again and again it prostrated itself before the "queen of heaven." This is a common notion among the Chinese and it is believed that in this way, among others, the hedgehog acquires its spiritual powers and reaches the fairy state.

Possessions. Hedgehog possessions occur among Chinese women. The possessed woman calls herself *Pai shih*, Mrs. White, or *Pai ta ku*, Miss White, *Pai'erh ku*, *Pai san ku*, and so on according to the family standing of the hedgehog that has taken possession of her. Professional mediums constantly induce hedgehog possessions and then exercise the extraordinary powers thus acquired. Usually the hedgehog brings good luck with it.

Wind-eddies. Dust eddies and ordinary whirl-winds are supposed to be caused by the passage of the hedgehog from one place to another, though other animals, particularly the snake, also travel in that way.

The God of wealth. The hedgehog is regarded *par excellence* as the god of wealth. He is frequently styled *T'sai shen ye*. The little shrines called *Ts'ai shen fang* on the threshing floors are more especially intended for his use. The people are very anxious to propitiate his favour.

How worshipped. The hedgehog is styled *Pai chia*, *Pai ye*, "The Whites," Father White. Like the other wealth gods he is worshipped on the 2nd and 16th of each month. The offerings presented are five dishes of boiled patties, four patties in each dish,

and one bottle of pure spirit. These must be offered with clean hands and sincere prostrations. I have heard of persons who put offerings of food every night for the hedgehogs in their favourite haunts. Need I add that these persons greatly prospered?

The Serpent. The fourth of the great fairy family is the snake. In its fairy character it is called *Lui*, "willow," because of its long, winding body.

The White Serpent. Serpent myths are numerous and venerable. There is the famous white serpent and his black wife, able to speak the language of men. It lives to an enormous age, attains huge dimensions, can change to any form it likes and work any wonder it wills. It is the subject of many exciting stories and plays. The *Pai she chuan*, white snake memoirs, if collected would make quite a little library. It was by killing a great white snake that blocked a mountain pass that *Lui pang*, the founder of the Han dynasty, first won renown and showed himself to be the destined emperor of China.

The double headed serpent. There is also a fearful two headed snake, which, like the fabled Gorgon of the Greeks, no one can see and live. History, however, records one famous exception. China has her Perseus as well as Greece. *Sun shu chiao*, who is referred to by Mencius, when a poor man living with his mother on the sea shore, met a double headed snake one day, and stirred with indignant pity for its slain multitudes, attacked and slew it. *Sun shu chiao* afterwards rose to high office in the state of Ch'u.

Self-culture necessary. Like the other animals mentioned, the snake has to go through a long process of self-purification before it acquires its mystic powers. An ordinary snake does not want for much and is not, as a snake, an object of reverence or fear. But when the process of transformation has reached a certain point it cannot be injured with impunity.

The cattle herd and the snake. Last summer a young cattle herd was out in the field grazing his cattle when he saw a dust-eddy travelling towards him with great rapidity having a long dark shadow across it. He had a reap-hook in his hand and unthinkingly made a cut at the shadow, when to his horror down dropped the two halves of a white snake at his feet. The snake's soul took instant possession of the cattle-herd and said: "I was born and bred in the Western Hills and was bearing a message from *San hsien ku*, third Miss Fairy, to *San t'ai ye*, to His Excellency, i.e., the third fox brother, when I had the misfortune to meet with this calamity. But my misfortune is your crime. I will have life for life." In a moment the poor cattle herd felt as if he was being scourged all

over and cried out with pain. His cries were weird and unhuman. This continued for three days, when he died.

A few village lads just south of Peking were out in the fields cutting grass, when they saw two snakes and began playing with them. One of the snakes escaped, but the other, a black one, was killed by one of the lads. The lad who killed it was seized immediately with a great fear and ran home screaming. He saw a "little black man" coming towards him brandishing a long club. This was the spirit of the black snake. It passed right into the boy's body and said, I have been purifying myself for more than 80 years—600 fairy years—when unhappily I was caught to-day and killed. For this great crime I will be avenged. The boy then turned purple, beat his head violently against things, and tumbled about in a pitiable way. His parents called in doctors, prayed to all the Immortals and Buddhas, but in vain. In a few days the boy died.

The snake a God of wealth. The snake is one of the gods of wealth. His presence brings prosperity. My Chinese writer tells an odd story of family ups and downs. Years gone by his family was large and wealthy, the first in the district. An old bald tailed snake lived in the court-yard. It was the family wealth-god and general patron, and all its affairs prospered. More money was taken out of the till than had been put into it, and the bins yielded more grain than had been stored in them. But a wily neighbour came one night with his cart and inveigled the snake away. Fortune followed the snake. The Li family went to the dogs and the Yiu family grew rich. But recently the snake has returned to its old home, and the fortunes of the Lis are rising again.

An incarnation of the Dragon King. The snake is also regarded as an incarnation of *Lung wang*, or the Dragon King, and therefore as the water-god. About fifteen years ago when the Pei ho and other rivers broke their banks and inundated the country around Tientsin, a small snake was seen making its way through the surging waters. Its movements were peculiar and the spectators jumped to the conclusion that it was the Dragon King. As soon as the poor half-drowned reptile had struggled to land, they seized it and carried it in solemn procession to the *T'ai wang miao*, Temple of the Great King, and deposited it in a dish on the altar. Crowds flocked to behold the wonder and to worship. The great viceroy Li Hung Chang, followed by a retinue of high officials, went to do homage to the wretched little snake, and to implore its interposition against the floods.

Title and worship. The snake is included in the general term *Ye chia* and *Hsien chia*; but when specifically mentioned it is commonly

styled *Liu chia* and *Liu ye*. Like the other immortals it is worshipped on the 2nd and 16th of each month. The offerings consist of pork or mutton, white rice, bread balls and whiskey, with incense, mock money and crackers.

The Rat. The last and lowest of the five immortals is the rat. The rat is not worshipped in the neighbourhood of Peking except by pawn-brokers, who propitiate him that he may not destroy their furs and other valuables. But in Tientsin the rat is a god. Here we speak of the *Sz hsien* or four immortals, there they talk of the *Wu ta chia*, or five families. Mr. M'Intyre in his article on "Roadside Religion" states that the worship of the rat is common in Manchuria.

Personates a young mother. I have heard two astonishing stories about the rat, which if they were only true would prove him to be a creature of no mean order. The scene of both is the eastern tombs. A watchman on duty near the tombs had bought a few extra things to cheer his loneliness at new year's time. Late on new year's eve he was preparing meat patties and other dainties, when the door was pushed open and in walked a young woman with a child in her arms. She had lost her way, she said, in the darkness and begged a night's shelter. The watchman with many polite regrets said that he had no accommodation. Still she pressed her suit, deaf to his repeated refusals. Her manner aroused his suspicions and struck him as uncanny. To test his suspicions he took up the chopper, examined the edge and went slowly towards his guest, watching her closely meanwhile. As he approached she changed appearance, so he struck at her. The stroke was followed by a streak of light. The woman had wholly disappeared, and in place of the baby a fish over two catties in weight was found lying on the floor. In the morning the watchman traced the marks of blood from his door to an old rat hole in the grave mound close by, and thus knew that his visitor was a rat.

Personates a young wife. A young farmer and his newly married wife lived near the eastern tombs. One afternoon the wife accompanied by her brother went on a visit to her mother. On the way they came to a large mound where they rested for a short time. The mound was inhabited by a very old rat which overheard a conversation between the brother and sister about some things left behind. It immediately personated the young woman and went to her house telling the husband she had returned for the forgotten things and would go to her mother's next day. But in a few minutes the brother appeared also, having returned to get the forgotten things. Having left his sister on the road, great was his astonish-

ment to find her at home. No denying that the woman before him was the exact image of his sister, yet nothing could be more certain than that she was not his sister. Whispering to his brother-in-law, he asked for whiskey and proposed that they should make merry. He freely plied his would-be sister with drink, and she soon got fuddled, and in that state was as silly and helpless as any drunken mortal. Then the two men seized and beat her till she confessed who she was. When sufficiently sober to collect her wits, she resumed her fairy form and fled.

The rat-killer's death bed. Several years ago in Shanghai I heard of a man who was very fond of killing rats, and had attained considerable skill in his favourite pursuit. Many were his victims. But when he was dying the spirits of all the rats he had killed gathered round his death-bed to torment him and to seize his guilty soul. Great was his terror and piteous his cries. But the rats were as merciless as he had been, and jumped about his bed with revengeful gestures and vindictive glee. He died in great agony and his soul was borne away by the rats.

Style and worship. The rat is styled *Hui chia*, The Greys, and *Hui ye*, Father Grey. In Tientsin and other places, it is associated with the other immortals and worshipped together. I am not aware that it has separate shrines except in pawnshops, or that any special offerings are presented to it.

Out-come of the religious instinct. All the superstitious notions and practices which we have described originate in the religious instincts of man. Unguided by knowledge, those instincts run off into all sorts of vagaries and create a world of weird fantasies. The metaphysical Brahmin and the practical Chinaman work out pretty nearly the same results. Savages and civilized men meet in this uncanny region and show their essential brotherhood.

O shade of Confucius! Still we are surprised to find animal worship so rife in the land of Confucius. Did not the great sage close his life in scornful silence regarding the marvellous and the divine? Did he not proclaim that man wise who keeps aloof from the gods? Sixteen centuries afterwards, did not the great scholars of the Sung Dynasty bend their splendid talents and learning to banish gods and demons from the universe? Was not religion declared to be superstition, God identified with heaven and heaven with law? And do not the Chinese greatly honour these learned teachers? The people have done by these teachers what Confucius said the wise man did with the gods, "reverence but not follow them!" Reverently placing the classics on the shelves, the people have taken the fox, the snake, the hedgehog, weasel and rat, and put them in the

empty seats of Olympus, crying: "These are thy Gods, O China!" We are forcibly reminded of the words of the great Apostle: "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts and creeping things."

Note.—In the Fortnightly Review, May, 1870, there is an article by Mr. Herbert Spencer on the "Origin of Animal Worship." He believes that it originated in the following ways:

1. In the belief that each person is double, and that when he dies, his other self continues capable of injuring his enemies and of aiding his friends.

2. In the common practice of savages of distinguishing individuals by names which are directly suggestive of some trait or fact of personal history, or community of character with some well-known object, as wolf, bear, mountain. Such names by and by become tribal or surnames.

3. Then in process of time the origin of these names is forgotten, and the animals, plants, or natural objects after which the tribe or family is called are regarded as ancestors and propitiated with offerings.

Whether these three facts, or supposed facts, account for animal worship in other lands, I do not know, but they are wholly inapplicable to animal worship among the Chinese at the present time. I will briefly touch on each of the three points.

1. The Chinese believe in a soul or "other self" and most of them believe that this soul or other self after the death of the body may and does pass into animals, and that animals may be reborn into the world as men and women. But this applies to all animals whatsoever, and is in no way confined to those worshipped.

2. The names of animals, plants, and natural objects, such as horse, cow, sheep, pine, fir, plum, mountain, river, field, stone, and many others, are common surnames among the Chinese. But there is not the slightest ground for supposing that there is any connection whatever between such surnames and animal worship. Indeed, the names of the animals most generally worshipped, as the fox, weasel, hedgehog, snake and rat, do not occur as family names, at least they are not given in the *Po chia hsing* or list of family names which is committed to memory by every Chinese school boy. Dr. Williams, however, in his list of Chinese surnames gives fox and snake as recognized surnames. But if they exist at all, they are of rare occurrence, and can lend no support to Mr. Herbert Spencer's theory.

3. We may safely assert that the Chinese never conceived of themselves as descended from foxes, weasels, hedgehogs, snakes and rats. The Chinese worship their ancestors, but always as deceased men and women, never as living animals and plants. Nor does totemism, so far as I know, exist among the Chinese.

It seems to me, therefore, that Mr. Herbert Spencer's explanation of the origin of animal worship breaks down utterly when applied to China.

Peking, June 29, 1887.

THE PRINCIPLE OF SELF-SUPPORT AND BENEVOLENCE. *

BY REV. GILBERT REID.

"GOOD-WILL to men," was the song sung by the angels over the plains of Bethlehem, and good-will to men means benevolence. "Do your own business and work with your own hands" was the command of the greatest of missionaries, the Apostle Paul! and this command means self-support. "Work out your own salvation with fear and trembling;" this is Arminian self-support of the grandest, sturdiest kind, "For it is God that worketh in you both to will and to do of His good pleasure;" this is Calvinistic benevolence, as it is developed by the immanence of Deity. Arminianism and Calvinism at heart are one! God and Humanity by Christ are made one, and benevolence and self-support, both of them vital, practical, essential principles, should never be severed in the theory and practice of the Christian Church.

From the time the Religion of Christ entered the world, the Golden Rule has more and more been the criterion of character and the vanquisher of sin. In the words of George Eliot: "The only true knowledge of our fellow-man is that which enables us to feel with him." In every age there have been those who from a loyalty to the Christ and a sympathy for the suffering, have devoted fortune and estate to the aid of the church, and the amelioration and uplifting of a fallen humanity. Vast cathedrals and universities have been erected for coming ages to utilize; hospitals and orphanages have cared for the sick and the deserted; and the poor in their misfor-

* Read at Che-nan-fu before a Conference—of one. Printed by request—of the author.

tune have found kind almoners, who in giving likewise blessed, and in blessing exemplified the spirit of their Master. When the arch-deacon of the early Roman Church was required to bring forth the treasures in his possession, he led out before the haughty prefect the lame, the sick, and the blind, who had found in the church a friend and a shelter. Whoever examines carefully into the spirit of the Apostle Paul will be impressed with the fact that a large portion of that man's zeal and attention was directed to raising collections among the *Greek* Christians for the poor Christians of *Jerusalem*—certainly a plain contradiction of the principle of self-support. More than once during these nineteen centuries has persecution swept over the face of nations, and Christians in flight have found here and there some home to shield them, and in the midst of fraternal kindness—like the sunlight appearing on cold Alpine heights—have been made to rejoice. In enthusiasm, missionaries have been sent to all lands of the globe to tell of the Giver of gifts, and of the strong arm and true heart that never fail. The brotherhood of man and the Fatherhood of God have become the creed of the church, and this creed is the fore-gleam of that kingdom which will yet lighten the world. Truly the Law of Heaven is epitomized in the benevolence of the Lord.

And yet even the good may become a sin. Love may prove despicable. Benevolence may be a malady. It was the almsgiving of Continental Europe in the middle ages that increased pauperism; and more than once has the free endowment of churches resulted in indolent, trusting, limp devotion and hum-drum adoration. The nerve, sinew, and back-bone of robust character have been destroyed by profuse charity, and to many a missionary it has seemed that the native church in China was in danger of going to sleep under the patronage of foreign money. Hereafter, to save the church, we must reject the aid that has been so magnanimously offered, and teach the so-called "new theory" of self-support. The liberality of a benevolent foreign church, and the independence of a self-supporting native church, *seem* to disagree.

Wherever a man with firm resolve declines the assistance of others, does his own work, eats his own bread, and hews his own way to fame, there we find a true hero. Wherever a people grinding under despotism declare their rights, their independence and their sovereignty, and without fear add a new name to the list of nations, there we find a people of sterling worth whose heart-throb is the throb of victory. Wherever we find among the poor an ambition to build from their own resources a house of praise to the God they serve, to support their own pastor, do their own praying,

and sing their own songs, there we find a piety other than a hot-house transplanting, indigenous in its strength, and breathing air that has been made pure by the winds blown from its own heaven. The piety of the tramp and the trust of the pauper have been changed into the piety of works, and the trust that relies only on God. Individual accountability smites priestly absolution. Personal conscience is made to speak for no other than self. Each man does his own believing, and will be judged for his own deeds. Personalism is the marrow of Christianity, the germ of development in the individual, and the secret of Christian activity. Truly the Law of Christianity emphasizes the independence and individuality of a courageous self-support.

And yet this manly spirit may destroy man's hope. Meritorious service spurns gratuitous salvation. Refusal of another's aid is magnified into a refusal to aid another. The development and support of self may, like proud Pharisee and self-satisfied priest, pass by a neighbour on the other side. Enough to do at home, nothing to do abroad—this may prove to be the creed of the rising church, that blows its own trumpet in the bright era of self-support, but, alas! has lost its grip of the idea of benevolence. Benevolence and self-support *seem* to disagree.

Why is it that a certain kind of benevolence *seems* to destroy the principle of self-support? Because there is a kind of benevolence that destroys.

Why is it that the boast of self-support *seems* to conflict with a kind benevolent spirit? Because sometimes it actually *does* conflict.

Shall we, then, reject the liberal spirit of the old theory for the self-support of the new; or shall we reject the new idea out of love for the old? We will reject nothing; we will accept both ideas, for both are good if in company, while each is bad if it has no check or modification.

So long as the missionary exhorts the poor native brethren to support themselves, their preachers, their schools and their churches, while he himself is comfortably supported by a rich foreign church, and to a Chinese mind, if not to a foreign, lives in grand luxury without stint or deprivation, so long will there be the charge of inconsistency. Shall, then, the missionary forego his salary, and by manual labor support himself? No doubt it would be to the advantage of the theory of self-support, but probably dangerous to the cause of missions. Shall, then, the native church, like the foreign missionary, be supported by foreign funds? This, no doubt, would prove to the ease and advantage of the missionary, but dangerous not only to self-support but also ultimately to the cause of missions.

Shall, then, the charge of inconsistency be allowed to remain? By no means, for inconsistency is seldom regarded as a jewel by a pure-minded, sharp-thinking Chinaman, though made into many a jewel by the Chinaman of sharp-dealing as well as sharp-thinking. Is there, then, no way of escape from the dilemma? There may be several ways, but certainly one is apparent, though perhaps difficult of execution.

Let the missionary for the support of the church in China unite with the native Christians, and by his own example as well as precept exemplify the duty of *systematic giving*. If possible, let the various churches have each a common fund, controlled by proper persons; and into this fund let each person, missionary and native, contribute a tenth of his salary or wages or income. Let this fund be divided into support of all native preachers, evangelists, and the care of the poor of the church. We believe that some prosperous churches in China are thus managed, and we further believe that many a mission-station would need no appropriation for native helpers from a foreign Board, if each missionary gave at least a tenth of his salary to the church with which he labors. Rev. Mr. Henry in "The Cross and the Dragon," says, "I know it is sometimes argued that missionaries have given up home, country, and in some cases positions of eminence, and that such sacrifices should be counted in their gifts to the Lord; but the Chinese cannot be expected to appreciate or even understand the nature of such acts of self-denial, if self-denial there be." But along with this duty there is decided advantage, for the foreign missionary, never fully versed in the motives and feelings of the natives, is hereby released from a personal harassing of the poor of the church, if a proper council or session exists for the control of all the finances of the church. Furthermore, the missionary's example would be worth more than a thousand harangues, however earnestly and logically delivered. The use of foreign funds is often regarded by the native as his right, and not as a favor; and, further, if he sees no display of benevolence on the part of his foreign teacher or pastor, he certainly is in danger of ignorance of the theme so frequently enjoined upon him. If the missionary contents himself with mere indiscriminate giving, the native church can hardly be taught systematic giving. If the missionary is not ashamed to let the natives know how much his tithe is, they will soon be equally open. If he adopts any other principle—such as give because you have money—the natives will be backward in giving till the missionary becomes as poor as they are, or they will be inclined to look after their neighbour's duty rather than their own. If the Chinaman is a model of imitation, the missionary must be a model for imitation.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" was a wise injunction of the Apostle Paul; while the tithe is a safe rule for strict observance. The missionary by example as well as words should teach the duty that all that we have really belongs to the Lord, and that no one should be satisfied with a mere tenth. The Jews probably gave three-tenths or two-tenths, though not in the same way or for the same purpose. So the missionary and native may leave for their own personal charity, subject to their own discretion and disposal, extra amounts not included in the one-tenth, or, if included, the extra amounts also may be given to the common fund of the church, to be extended in proper ways by proper authorities.

The use of funds donated by a foreign society hardly appears in the light of benevolence, and likewise weakens, if not destroys, the vital principle of self-support. The use of money contributed by a missionary, though essentially foreign, is yet recognized as benevolence, and likewise invigorates the principle of self-support. It is generally regarded that when mission chapels in the large cities of our home lands are aided by the funds of the rich, those individuals should, if possible, be personally connected with the chapels, in order to avoid a pauperizing tendency. The giving of self adds charm and force to the giving of money. Personality vitalizes action.

In the admirable articles on "Methods of Mission Work," by Dr. John L. Nevius, there appears these words: "During the last few years I have urged the stations to contribute to the support of the helpers, as the most natural and available object which could be presented to them. They have done so to some extent, but the plan has not worked well. They have very naturally regarded the helpers as my men and not theirs, since they are chosen and directed by me." Quite true: if foreign funds should not support helpers of the native church, the funds of the native church should not support the helper of the foreigner. Hence Dr. Nevius with his usual sagacity adapted to every emergency, allows the natives to contribute only for their own helpers. Thus in the one church there are two funds and two authorities. While better than the other plan, might it not be possible in the one church for pastor and people to be so united that there might be only one fund and one authority, composed, perhaps, in the Presbyterian church, of pastor, elders and deacons? We throw this out as a little hint to be cast into Dr. Nevius' great basket of brilliant ideas.

As a further method of manifesting benevolence without injury to the self-support of the church, help should be given to persons

unconnected with the church, either as members, inquirers, hangers-on or expectants of office—候補. "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." Prominence is given to the care of the churches, and hence the first tenth should be given to the church. Afterwards, the unregenerate—and in China the 'great unwashed'—should be objects of Christian generosity. In a letter of the Emperor Julian, he acknowledged how the Christian Galileans were supporting not only their own poor but also the poor of the Romans; and many an enemy of the church in those early days, while deriding the doctrine and rising Faith, was yet forced to acknowledge the benevolence of that Faith. By the same law in China the heathen may see not so much a financial advantage in entering the church, as a similar advantage in remaining outside the Church. Hospitals, street-chapels, day-schools and industrial schools, may be established; and in such work foreign funds can be utilized without detriment to the native church or its duty of self-support. If money is actually used for the relief of the indigent, the benevolence should be so expressed as not to destroy individual self-support, for self-support in its importance is not confined to ecclesiastical domain, but is as wide as the human race. Our modern method of helping people is helping them to help themselves. This is likewise the teaching of conservative China.* If, however, not only generosity be acknowledged, but the honest administration of generosity be exemplified, a thousand-fold blessing will result.

Thus it might prove to be that in advancing the self-support of the church in China, the missionary would himself be more benevolent; and in advancing the self-support of the people of China, there would be a demand, not of less foreign money, but of more. Benevolence and self-support when wisely administered develop together.

The Governor of Shantung in a Memorial to the Throne on the management of the Yellow River, in acknowledging the suggestion of scholars and officials, adds: "Where the plans of one man may prove not to be comprehensive, the opinions of the many regarding the merits or demerits of a scheme afford security."* In such some faint hope that the plans of seniors and superiors in the mission field may at last prove wise, advantageous and complete, beyond all dispute or criticism, I present to the august body of missionaries these "dreams of a dreamer who dreams that he has been dreaming." 是否有當.

* 以工代賑.

NOTES ON MISSIONARY SUBJECTS—NO. 2.

By J. EDKINS, D.D.

THE LOGOS IN CHINA.

DR. J. PYE SMITH in his work in the Messiah,* says when speaking of the Egyptian doctrines of the creation of the world by God through his word and of the word being the true son of the Supremely Perfect, that "these doctrines are of the same family as the Persian theosophic system, derived undoubtedly from the same sources, but more corrupted. The point, indeed, to which these oriental relics lead, is to evince the early existence among the nations which lay the nearest to the primeval revelation of notions obscure, indeed, and inconsistent from their having been perverted and mingled with incipient polytheistic tendencies, but implying that in the one Deity there is a second subsistence subordinate yet uncreated, and having existed from eternity." Dr. Pye Smith cites from Bretschneider's work on the dogmatic system of the Apocrypha † such statements as the following, descriptive of the doctrines of Zoroaster: "Oromasdes creates and upholds the universe by speaking. Hence this heavenly word so far as it is applied to him designates his creative power. This pure, holy, instantaneously mighty word was before the heavens and the sea, the earth and the animals, before human nature and the Devs.‡ He still continues to speak this word in the whole extent of the world, and rich blessing is diffused. All pure existences in the world of light speak this word even by their own actusity."

This Persian Logos is found in the early Taoist books. When Tautsi, Chwang tsi, and Lie tsi, speak of 帝, *ti*, they mean, it would seem, the Oromasdes of the Persians, and perhaps the Indra Shakra of the Buddhist books. By 道, *tau*, they mean the word of Oromasdes and the Memra of the Targums.

Lautsi says, 有物混成先天地生可以爲天下母吾不知其名字之日道. There is a thing formed in chaos, living (or born) before heaven and earth. It may be viewed as the mother of the world. I do not know its name, and giving it a name it is called Tau.

Then he also says in sect. 42, 道生一, 一生二, 二生三, 三生萬物, 萬物負陰而抱陽. Tau produced one (heaven). One produced two (earth). The two together produced three (man).

* *The Scripture Testimony to the Messiah*, 4th Edition, 1:47, p. 167.

† *Darstellung der Dogm. Apocryph.* ‡ *Devs*, evil spirits.

The three together produced all things. All things carry the principle *Yin* on their backs and the principle *Yang* in their arms.

The Chinese derived the principles of *Yin*, darkness, and *Yang*, light, from the Persians in earlier times. But they learned the doctrine of creation and a creator just before Lau tsï's age, and these ideas appear in his work. He seems to have received these doctrines in a Babylonian form, but worked up, before reaching China, in the mould of Persian thought. The word *hwun*, chaos (later *hwuntun*) first occurs in Chinese in Lau tsï. The existence of the Persian ideas and religion in China before Lau tsï is vouched for by the worship of fire* in Imperial and family sacrifices, and the occurrence of an instance of human sacrifice, which by well-skilled native scholars was very early explained as indicating that at the spot where it happened there existed a temple to a divinity known as 妖神, *hien shen*,† the same name which was in later ages given to the god of the fire worshippers, who had 3000 (some say 300) temples‡ in China in the Tang dynasty.

In Chwang tsï the Logos of the Babylonians and of the Jews comes to view quite plainly in the great Universal Teacher † (神鬼神帝). "The *tau* gave supernatural attributes to the demons (the *devs* of the Persians) and to God (生天生地). It produced heaven and earth. It was before the great extreme and did not become high. It was beneath the six cardinal points and did not become deep. It was born before heaven and earth, and its existence did not become long. Hi wei shi obtained it and was able to unite heaven and earth. Fuhi obtained it and was able to add the vapour mother (氣母). The Great Bear obtained it and was able to revolve through the ages of yore without change. The sun and moon obtained it and could, age after age, never take rest. Kampi obtained it and was able to take possession of the Kwunlun mountain. Hwangti obtained it and was able to ascend to the cloudy heaven.

When Chwang tsï uses the term 造物者, creator, as he does in the great Universal Teacher,|| he makes a hump-backed man say: "The exalted creator, why has he made me with this infirmity?" Chwang tsï speaks as a man who knew and believed in the Hindoo doctrine of metempsychosis. He uses the imagery of the melting pot and casting bronze vessels in a mould. The hunch-back he

* Worship of fire, B.C. 524 Legge's *Chun t'sew*, pp. 565 to 568. But the worship of fire would exist earlier. See p. 176, A.D. 639.

† The character 妖 *yau* in common editions of *Tso chwen* is a mistake. See 四軍全書 and 海國圖志 ch. 15, pp. 18, 19.

‡ Balfour's *Chwangtsi*, p. 75, chapter 大宗師.

§ Hai kwo tu chi quotes this from *Yeu yang tsa tsu*, a work of the Tang dynasty.

|| Balfour, p. 78. See also p. 80.

describes as made so by the will of the caster, who does not ask him what he wishes, but decides independently to make him one of the inferior class of men. Chwang tsī, like the two earlier Taoists, uses 帝, *ti*, also for God in addition to this term for the creator.

He has the idea of the Babylonian Logos before his mind, for otherwise how could he like Lau tsī distinguish between God and *Tau*, and at the same time make *Tau* the producer of heaven and earth, assigning to it priority in time over all existences? The illustration of the bronze caster he might, of course, have originated, but as with some other of his remarkable figures, it is likely that he borrowed it. The Sanscrit word for creator is *Prajapati*, and of this 造物者, creator, in Chinese, may be a translation.

Lie tsī's phraseology does not differ essentially from that of Lau tsī and Chwang tsī. He speaks of God as 帝, *ti*, and assigns him an abode among the circumpolar stars, the "pure metropolis" he calls it (清都). The emperor Mu-wang is conducted to see it by a magician called 化人. Speaking of creation, the philosopher says the material is produced from the immaterial. He calls the creator 造物者, *tsau wei chi*. His skill, he remarks, is wonderful and his work profound and lasting. He who produces is not himself produced. He who works changes is not himself subject to change (生物者不生物物者不化). That which is not produced is able to give life to what lives. That which is not liable to change is able to change things that change. By these obscure expressions he means the *Tau* of Lau tsī, for he proceeds to quote the *Tau te king* immediately under the name *Hwang ti shu*, the book of the Yellow Emperor. He is acquainted, like Chwang tsī, with the Hindoo idea of transmigration at death, and uses the same metaphors and examples in illustration of it. The pure soul goes to heaven when it leaves the body. In his description of creation he distinguishes three factors: breath, form and matter.* These are successively developed in four periods, and after them is the age of chaos, which in his view is called *hwun lun*, as containing all things in a united form previous to separation.

Though Lie tsī is not so fond of using the word *Tau* as the other two philosophers he means the same thing.

In *Hwai nan tsī*, of the second century before Christ, it is said: 道生萬物而不有, *Tau* produced all things yet it is as if it had not made them (or as if it did not exist). It effects all changes and yet is not seen to rule. It controls the mountains and rivers. It ascends the Kwun Lun mountain. By this author personality

* 氣, 形, 質.

is ascribed to *Tau*, when it is called 大丈夫, great hero. Heaven is its covering, the earth its chariot. It rides on the clouds and the sky, and is associated with the creator. It goes slowly on swiftly. It causes the ruler of the rain to sprinkle the roads. It sends the lord of winds to sweep away the abundance of dust. Its whip is the lightning. Its wheels are the thunder.

When we meet with this language we feel compelled to regard the whole conception of *Tau* as something novel in Chinese thought. In fact it is the Chaldean memra, the Logos of Philo and the Sophia of other ancient Jewish writers in the Apocrypha. The Wisdom of Solomon (ch. 10) represents Sophia as leading Israel in the wilderness, as screening them with the pillar of cloud by day, and shining on them with a fire of star-like brilliance by night; and in chapter 9 it is said that God made all things by (the Logos) his word, and provided man with his wisdom that he might rule over the creatures he had made. "Give me," the writer continues, "that wisdom that sits with thee upon thy thrones."

It appears, then, that the early Tanists in accepting the doctrine of one Supreme God, of the creation of the world, of a Logos existing before heaven and earth and by whose agency the universe was made, derived these elements of knowledge with great probability from the west. We find the same belief among the Babylonians and the Jews, and partially among the Hindoos and Persians.

The first chapters of Genesis are a record of the monotheistic faith of old Babylonia and not of the Jews only. Babylonia, taking that term in a wide sense, was the land where Adam, Seth, Enos, Enoch, Noah, were taught of God and instructed their contemporaries. The truths they communicated produced fruit not only among the Jews but among the inhabitants of Mesopotamia.

Last century, Gaubil and other Jesuit missionaries in China believed that whatever they found in ancient Chinese books bearing a resemblance to Old Testament teaching was communicated by the Jews who at that time arrived in China in their wanderings. But this view needs to be widened. The communicators might be Hindoos, Persians, Babylonians, Arabian mariners, or Jews. They might be by profession magicians, diviners, philosophers, merchants, astrologers, physicians, religious teachers or interpreters of dreams.

Among the Greeks before Socrates the schools of philosophy were very much distinguished by their secular physical doctrine. Fire, water, air, earth, were each in succession regarded by some powerful school as that one element from which the universe proceeded; among them the school to which the nearest approach was made by early Taoism was that of which air was the

favourite element, the school of Anaximenes. He said, Air is God. It is immeasurable, boundless and always in motion. It was also the first to exist. But Tauism does not limit itself to a small area of thought by teaching such a doctrine as this. It rather represents the monotheistic belief of Mesopotamia and Persia, in which the Tau or Logos is associated with the Supreme God, and which saw in creation and providence, and in the life of men, the working of the Logos manifested in numberless ways.

We may regard the first chapters of the Old Testament as not only the inheritance of the chosen people of God, but as a fragment describing the belief of the Chaldeans existing alongside of their polytheism. It partially embodies those old Babylonian views, which in a new garb whose texture and colouring are partly Hindoo and partly Persian, reached the early Tauist philosophers on the banks of the Yellow River and the Ta kiang.

India, China, and Persia all received scattered rays of the primitive revelation made to man before the days of Abraham. The amount of that light should be measured and its effects estimated by the Christian missionary.



CONFUCIUS.

“CONFUCIUS, Confucius! . How great is Confucius!

Before Confucius there never was a Confucius,
Since Confucius there never has been a Confucius,
Confucius! Confucius! How great is Confucius!”—*Sacrificial Ritual.*

Severe and stately scholar of the Past,
Transmitter of an ancient people's higher thought,
Around thy somber visage still there glows,
Undimmed, resplendent, through the ages vast,
The lustrous halo by the cycles wrought.
No earth-born conquerer raging at his foes
Shall burn! Thy page to dust. No scorching flame
Nor time himself may snatch the laurels of thy fame.
A sage, thy wisdom speaks as first it saw
Humanity and right deep anchored in the soul;
The five fold spectrum of the primal law,
Eternal harmony with Heaven, its hidden goal.
Ah! Princely Man! uncrowned and yet a King,
Age after age to thee its loyal gifts shall bring!

Correspondence.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CHINA.

DEAR SIR:—Will you allow me, through the medium of your columns, to express the hope that this high court of those who hold the Presbyterian form of church Government may meet in 1890? These lines are not written in a sectarian spirit, but with the desire that other denominations may also unite their forces.

In the Union Presbytery of Amoy our English and Reformed (Dutch) Brethren have long set the example. I take it for granted that the Scotch, Irish, and Canadian Missions equally favor the union of the 10,000 Presbyterians of China. There might be three synods—a Northern, a Central and a Southern,—or, better still, *two*, as the occupancy of Tsing-kiang-p'u by the S. P. U. gives a station half-way between Peking and Ningpo. The General Assembly might meet during the sessions of the Decennial Conference, and once between—every five years.

By a remarkable coincidence the American Assemblies both took action on this subject. The Gen. Assembly (North) in session at Omaha says:

"I. That in order to build up independent national churches holding to the reformed doctrine and the Presbyterian polity on foreign fields, the more general and complete identification of our missionaries with the native ministers and churches and other foreign missionaries on these fields, is of the most vital importance, and

needs to be pushed forward as rapidly as is consistent with a due regard to the interests of all parties to these Unions."

"II. That in countries where it is possible satisfactorily to form Union Presbyteries, the further organization of Presbyteries in connection with this General Assembly is discouraged, and in countries where there are now Presbyteries in connection with this General Assembly, but where it is possible satisfactorily to form Union Presbyteries, it is strongly urged that the steps be taken, as rapidly as this can wisely be done, to merge the membership in Union Presbyteries, and to dissolve the Presbyteries of this General Assembly."

The Gen. Assembly (South) in session at St. Louis took the following action in a concrete case: "In answer to memorials from several of our missionaries in Brazil who have united with the representatives of six native churches in organizing the "Presbytery of Campinas and Western Minas," and who desire to know whether the Assembly will approve their combining with the Presbytery of Rio Janeiro, belonging to the Assembly of the Presbyterian Church of the United States of America, in forming the Synod of Brazil; in answer also to an overture from the Presbytery of Chesapeake favoring this movement—it is recommended that the Assembly give the approval to the formation of a Brazilian Synod formed of presbyteries which shall be separated from both the Assemblies in this country, and consti-

tuting in Brazil a distinct and independent church, free from foreign control. It is further advised that our missionaries, as soon as these native presbyteries can be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the evangelist's office in them."

If then the Synod of China which meets in Tungchow next year will kindly consider the question of overturing the Gen. Assembly of 1889 to sever their official relations with that body, then the union in China may be consummated.

Both Northern and Southern Assemblies desire their Missionaries to be full members of the foreign Presbyteries; in the former their names to be placed on a "supplementary roll" in the home church; in the latter, to be considered as having no ecclesiastical connection, but if all are full members of the China Presbyterian Church, their individual relations to their home churches need not be a subject for consideration in the Missionary field.

Very Sincerely,

HAMPDEN C. DU BOSE.

Soochow, July 20, 1887.

CONDITION AND HOPE OF THE
HEATHEN.

SIR,—Your issue for August contains a paper on the "Condition and Hope of the Heathen," which, though it has not convinced me, has impressed me deeply with the evident devotedness at once and charity of the writer. On one only of the points raised I venture to ask the writer a question. He adopts the view, lucidly stated by

Professor Beck, of Tübingen, that the great passage St. Matt. xxv. 31-46 is a revelation of the judgment of the nations exclusive of the visible Church. A well-known prophetic treatise, "The Approaching End of the Age," lays, if I recollect rightly, great stress on this view.

On the other hand, an interesting posthumous treatise on Justification from the pen of the late Professor Birks, who was a singularly able advocate of premillarian views, treats the passage unhesitatingly as a revelation of the principles on which all men, including Christian believers, will finally be judged.

To my mind the sentence "Inherit the kingdom prepared for you from the foundation of the world," with its obvious reference to the Elect or Church of God, with regal prerogatives, decides the question in Professor Birks' sense. And may I not claim our German missionary brother as a witness on the same side if, at least, he holds to his distinction, p. 310—"acceptabilis Deo est," not "shall inherit eternal life?"

I am Sir,

Your obedient servant,

G. E. MOULE.

Hangchow, Aug. 22.

A UNION VERSION.

DEAR SIR:—In the issue of the *Missionary Recorder* for August there is a letter signed by "Juvenis" which has reference to a circular sent out last year. The writer requests that I will state in this magazine "what is the consensus of the views of Missionaries on the sub-

jeot, and if favorable to the scheme of one Bible, what action is being taken by the Agents of the great Bible Societies to secure the Company of Nine for this important work?"

A paper signed by a number of Missionaries in North China had been received, suggesting the formation of a Committee of nine persons who should prepare a Union Easy Wenli Version of the Scriptures, and requesting the American and Brit. and For. Bible Societies, one or both, to publish a tentative edition of one thousand copies of a Version of the New Testament then under preparation.

Copies of this paper were circulated by the Agent of the American Bible Society, as well as by myself, among the more readily accessible Missionaries, for signature. In the case of those to whom the paper was sent by me, signatures were only requested in reference to the question of printing the 1000 copies. No such limit was made by the Agent of the American Bible Society.

Out of over 200 Missionaries, including those who originally signed the paper, about one half signified their approval; but in Mid and Southern China the proportion was smaller; and in the Southern districts of Foochow, Amoy, Swatow, and Canton, taken alone, those who approved were just a third.

As regards the action of the two Bible Societies, I would refer "Juvenis" to a notice which appeared in the *Missionary Recorder* for February, 1887.

I am, dear Sir,

Yours truly,

SAMUEL DYER,

Agent B. and F. B. Society
for Central China.

ADVERTISING RELIGIOUS SERVICES.

DEAR DR. GULICK:—If suitable, please give the following insertion in the *Missionary Recorder*.

In the stations I have visited where work had been carried on for a few years there seemed to be a difficulty in getting outsiders in any considerable numbers to attend services held in chapels and preaching halls. It is true if one opens a preaching hall in a busy thoroughfare, an audience can generally be obtained, but there is so much moving in and out, besides there is such a great bustle and noise on a busy street that it is hard to gain a fair amount of attention. In Hanchung we have recently used methods of advertising our services, somewhat similar to those used at home, with perfect success. Dr. Wilson has planned several striking tracts, and these have been posted extensively about the city. On each of these tracts is our address and an invitation to come and hear more of the truths they speak of. Posters explaining the purpose of our worship, and giving the dates and time it is held have also been used. Hand-bills of the same purport have from time to time been distributed about the city. The results have been very gratifying. Although the premises where our services are held are not on any of the principal thoroughfares, the attendances have been very largely increased. The Lord's day evening service has been especially successful; last Lord's day evening there were 140 present when the meeting broke up, of whom the great majority were non-members, as many of the members who live in the country cannot conveniently come to the evening

service. I trust we may soon be able to report many being brought from darkness to light through these services.

I thought it possible these hints might be useful to workers in stations where the curiosity to see foreigners has worn away, and it is difficult to get the people to come and hear the Gospel.

Yours Sincerely,

JAS. McMULLAN.

Hanchung, June 29th, 1887.

RESULTS OF PROCLAMATIONS IN FAVOR OF CHRISTIANITY.

DEAR SIR:—A great deal is made in the home papers, both in England and America, of an Imperial Edict in favor of Christianity. It is spoken of as an era in the history of China. *I would like to inquire how far any proclamations have been issued making known this edict to the people of the Empire.* It is said that it is ordered to be posted wherever there is a Christian chapel or school or dispensary. No such proclamations have been issued by the Chinese Authorities in Kwangtung province, nor do the mandarins afford any more protection to Christianity than they have been accustomed to do.

I have heard that proclamations have been issued at Shanghai, Ningpo, and Foochow. Will the missionaries in other places or provinces where the proclamations have been posted please state the fact in the columns of the *Recorder* that we may know how far the Imperial will has been carried out by the local Authorities?

Let us have the truth with regard to the matter that people at home

may know just how things stand.

Yours fraternally,

R. H. GRAVES.

AN INQUIRY.

DEAR SIR:—Could you help me to find out whether there are any books by Romanists or Protestants which show how the Christian Religion may be supported by quotations from the Chinese Classics and other standard literature, and by the generally accepted proverbs and sayings?

Also would you ask some one to furnish a list of the books in Chinese on the "Evidences of Christianity," and publish it in the *Recorder*?

Yours faithfully,

INQUIRER.

MR. CROSSETT ON "BORHAN."

Washington, D. C., May 25.

As you can imagine, I have felt eager, since a few persons of high scholarship in London told me that *Borhan*, the Mongol term for Buddha, is a Persian word, to arrive at as much light as possible on this point.

Boron, the Mongol for rain, you had told me was a Persian word, and I find it confirmed by oral and lexicographical testimony. *Borhan* and *boron* are also in Hindustani and Turkish.

Yesterday in the Congressional Library I found with the aid of Louis Solyom (an assistant librarian who studies over a score of languages) the word *Borhan* in Richardson's Persian Dictionary, 1829. He defines *Borhan* as a prince, a chief, demonstration, proof, a sign, a mark. He also gives

the remarkable expression, *Borhan Misch*. Is not this the anointed Borhan? The adjective follows the noun in Arabic, and this is therefore the Messiah Borhan. Richardson's rendering of *Borhan Misch* is peculiar: "A demonstration equal to those adduced by the Messiah, viz., healing the sick, raising the dead, etc."

Mr. Crossett encloses also a letter from Mr. Labaree, a missionary from Vermont, in Persia, now revising the Syriac Bible. He wrote a letter in the American Bible Society's Record of the past spring. In the letter to Mr. Crossett he says that his Nestorian assistant told him that *Borhan* in Persian means "revelation," or the "revealer." A communication was published in the *Interior* on this subject from Mr. Crossett, and another from the pen of this Nestorian. Mr. Labaree adds that there has recently been found a Syriac sketch of two Nestorian ecclesiastics who came from China in the 13th century, one of whom was subsequently selected as the Nestorian Patriarch residing now at Bagdad and now at Maiagha, Persia. He was selected for the office because of his knowledge of the Mongol language, the Mongols at that time being in possession of Western Persia. He was able to procure from some of the ruling sovereigns efficient protection, while others perpetrated great outrages on the poor Christians.

Notes by J. Edkins on the preceding letter.

Richardson's Dictionary says *Barhan* is an Arabic word, and I find in Catafago's Arabic Dictionary, *Barahin*, arguments, proofs, de-

monstrations. The suffix *in* is the genitive plural suffix. This word, then, cannot be the Mongol *Borhan*. But there is also the word *Burhan*, proof, demonstrations, and *Barhani*, demonstrative. These meanings do not, however, suggest any road of identification with the Mongol *Borhan*, which is simply Buddha. The sense, *chief*, also given by Richardson, may indicate a clue to the mystery. For Buddha is called 世尊, *Shi tsun*, world's honoured one, and he is addressed by other such titles as *Bhagavan*, *Bhagawat*, the worshipful one.

The Mongols adopted Buddhism quite late. Genghis Khan always mentions in his chief edicts *Menghe Tingri*, Eternal Heaven, as the source of his power. He knew nothing of Buddhism. The word *Borhan* must have been adopted in the Mongol language during the Yuen dynasty. It may, therefore, have been this Persian word, with the sense, so far as I see at present, of *chief*. It should be compared with the Manchu *Fuchihi*, Buddha, which is formed from the Chinese *Fo*. *Chihi* is a mere suffix without any known etymology. It should also be compared with the Mongol *Wogda*, sage, holy, used like the Chinese 聖. This may be Persian also. In Persian, *bakht* means happy, fortunate. The term *baturu*, of the Manchus, is in Mongol *bagador*, and this is in Persian *bakhtyar*, and in Turkish *bakhtlu*. The common Mongol word *bakshi*, teacher, is in fact the Persian *bakhshi*, a giver. These are all honorific expressions. A nation of contracted intellectual power like the Mongols adopted with readiness a multitude of foreign terms of which

these are examples. Thus it is possible that *Borhan* may be altered from the Persian *bud*, idol, this again being formed from the Sanscrit *Buddha*. But perhaps the word *burhan*, chief, is more likely to be its source. In this case Mr. Crossett's research has been successful and *Borhan* means a title of respect.

LOOCHOO ISLANDS.

DEAR SIR:—I would feel obliged if you or any of your readers could give me information regarding mission work, past or present, in the Loochoo Islands. I see one authority refers to "the missionary Dr. Bettelheim, sent out in 1845;" and there seems to be some information regarding the Islands in the *Church Miss. Intelligencer*, 1879, of which, however, I have no copy.

Yours truly,
THOMAS BARCLAY.

Our Book Table.

WE notice the appearance of a new edition of the Hymn Book translated by Dr. Blodget and Rev. C. Goodrich, and first issued in 1877. For the sake of those who have not seen this excellent work, we will say that it contains 315 hymns, 10 doxologies, 12 chants and the morning prayer service.

The hymns are conveniently arranged according to subjects, and the book is furnished with three indexes—one of subjects, one approximating as nearly as possible in Chinese an alphabetical index of first lines, and one of scriptural texts. The hymns have been judiciously chosen and carefully translated into the easy *Wen*, hence they are suitable for use throughout the Empire. Altogether the book is one you can leave lying about in the chapel without shiver-

ing every time a literary-looking stranger comes in and picks one up. We should be glad to see it extensively used. R.

*Days of Blessing in Inland China** is an interesting volume of 185 pages, compiled by Mr. Montague Beauchamp from notes taken by Messrs. Stanley P. Smith and Mr. Lewis of meetings held in July and August, 1886, in the north-western province of Shansi. An introduction and a preliminary chapter give the outlines of the missionary work in that province by the China Inland Mission, and of Mr. J. Hudson Taylor's visit. This is followed by very full reports of a series of "Special Meetings" by the Missionaries themselves at Tai-yuen-fu, and of "Conferences" with the native

* *Days of Blessing in Inland China*, being an account of Meetings held in the Province of Shansi, &c., with an Introduction by J. Hudson Taylor, M.B.C.S., F.R.G.S., Author of "China's Spiritual Needs and Claims." London: MORGAN & SCOTT; 1887.

Christians at Hungtung and Ping-Yang Fu. The principal matters of interest in the "Special Meetings," which extended over several days, are Mr. Taylor's addresses. They constitute a rich body of instruction on the spiritual needs of the missionary. They deal almost entirely with the conditions of the missionary's heart and soul, and very slightly indeed with questions of missionary policy and methods of work; which gives them a special and unique value. Notwithstanding Mr. Taylor's depreciations of a study of theology to the neglect of Scripture, his addresses show a very definite theological drift—and are none the worse for it. The reports of the testimonies by native Christians at the "Conferences" are stimulating, as shewing the religious life and thoughts of Chinese converts. They are warm with faith and love, and give a very favorable impression as to the style of Biblical Christianity the converts of Shansi have received. A few pages of facts which have occurred since these conferences complete a volume that will be especially useful among missionary workers.

A Catalogue of Customs Publications,
published by order of the Inspector

General of Customs, gives a very favorable view of the intellectual activity promoted by the Imperial Maritime Customs of China. These Customs Publications already constitute a body of literature regarding the present condition of this country that is indispensable to any student, and without which our knowledge would be limited indeed. This extension of the province of this department of Customs is something new under the sun, and is producing many happy results in literary and educational lines. We notice that the second edition of Sir Thomas Wade's *Tzu Erh Chi* has at last appeared as one of this series of publications, at the moderate price of \$15.00 for the three volumes.

We have been much interested in a *Memoir of Rev. W. N. Hall*,* who was a member of the Methodist New Connexion Mission at Tientsin, and died there on the 14th of May, 1878, after a missionary life of eighteen years. Mr. Hall seems to have been a man of high spiritual life, and the volume bears the appropriate first title—"Consecrated Enthusiasm." Would that many might follow his footsteps.

* *Consecrated Enthusiasm, or Memorials of Rev. William Nelthorpe Hall, late Missionary to China, by James Stancy, D.D. London: HAMILTON, ADAMS & Co., 1887.*

Editorial Notes and Missionary News.

REPORT OF THE HANGCHOW MEDICAL MISSION.

DR. MAIN's Report for 1886 tells of 7,326 out-patients and 312 in-patients during the year, 186 patients visited at their homes, 840 patients seen in the country, 611 visits paid to foreigners and natives at their homes, 87 suicides besides 10 suicides treated at home, and of 10,926 visits paid by out-patients to the Dispensary. The Medical Notes are all perhaps that are called for in a report for general circulation, though too brief to be of any service to science. The Medical Class is continued, though we find no note of the number of students. The Examination Questions indicate the range of Medical Instruction, besides which the class has received musical instruction. Evangelistic efforts, as ever, hold a prominent place in Dr. Main's efforts, as a result of which it is said: "Many, when they leave, have a clear knowledge of the truth, and some have manifested by a changed life, that they have undergone a change of heart."

CHINESE SUPERSTITION.

DURING the partial eclipse of the sun on the 19th of August, it was interesting to watch the effects on the Chinese populace. Many of them were so far influenced by contact with the foreign world as not to resort to crackers and bombs and gongs, for the purpose of driving the dragon from the sun; though many did do so, despite all western in-

fluences. But most interesting of all was the part taken by the Chinese Men-of-war lying in the river, who fired a number of their guns to help deliver from the impending calamity of an extinction of the sun. There was nothing to prevent the highest appliances of western civilization, in vessels themselves an epitome of western science and art, from being subsidized to the most infantile of superstitions! China needs something more than western materials!

Missionary Items.

WE find on our table a copy of a nicely printed volume containing the Gospels and Acts in Easy Wenli, by Rev. Griffith John—a portion, as we understand, of the New Testament, revised, the whole of which is soon to appear. Bishop Burdon is, we are informed, proceeding with the publication of an Easy Wenli Version of the New Testament based upon the Mandarin, prepared by himself and Dr. Blodget—the four Gospels having been already noticed by us.

A WRITER in *The Chinese Times* mentions the fact that "The Imitation of Christ," in Chinese, was first published in 1640, translated by the Jesuit Missionary, Emmanuel Diaz. Since then several other translations by Roman Catholic missionaries have appeared; but in 1874, Bishop Deplace published

a New Testament "written in what some writers in Pekin would call *Easy Wenli*, but which in reality is only excellent *Mandarin*. The *Bishop's* version is pronounced "admirably clear and idiomatic."

THE Rev. J. R. Wolf, of the C.M.S., has recently made a visit to the interesting Chinese Mission from Churches of Foochow to Fusan, Corea, and has promised a short report on matters as he found them.

THE second number of a new periodical called the *International Missions Gazette* has been kindly sent us. It is published at Rochester, New York, U. S. A., by the "International Missionary Union," of which Rev. J. T. Gracey, D.D., is President; the Rev. S. L. Baldwin, D.D., and Miss C. H. Daniels, M.D., being among the Executive Committee. Dr. Daniels, lately of the Baptist Mission, Swatow, gave an address at the late Third Annual Meeting of the Union, on Medical Missions in China; Rev. Arthur H. Smith made one of his own unique expositions of work; and Rev. Chauncey Goodrich spoke on the Claims of China upon the Christian World—all which are reported.

THE Rev. Dr. Hunter Corbett, missionary at Chefoo, recently on leave of absence in the United States, lately occupied the pulpit at the First Presbyterian Church, Wichita, Kansas. At the close of his interesting address a collection was called for, accompanied by the

statement that \$135 was needed to carry on this missionary work. When the collection was counted it amounted to \$1,633; and after the evening service at the same church another collection was taken up, the morning and evening collections together aggregating \$2,186.
—Exchange.

The *Presbyterian Messenger* announces the resignation of Rev. W. R. Thompson, of Formosa, on account of his health, a step which he has taken with great reluctance. We also regret to be obliged to record the failure of Miss S. Pray's (M.D.) health, and her consequent return to America, in company with Mr. and Mrs. Worley of the Methodist Mission, who seek relief for Mr. Worley's eyes.

THE Rev. Chas. D. Tenney, recently of the A. B. C. F. Mission in North China, has, we see by our exchanges, been appointed private tutor to the sons of the Viceroy Li Hung Chang. Mr. Tenney has a flourishing private English school, and it is said that the Viceroy has announced his intention of putting the Government College which is to be opened this fall at Tientsin under his charge.

MISS MAY E. CARLETON, M.D., who pursued a post-graduate course in New York City on eye and ear diseases, has been appointed to service in the Woman's Hospital at Nanking. She is expected to leave in September for her field of labor.

WE learn from the *Straits Times* of August 4th that the foundation stone of a new church for Chinese was laid at Bukit Timah, in connection with the China Mission of the Presbyterian Church of England. There are 105 Chinese members connected with this Church, who gave last year fully \$600.00, and who purpose paying half the cost of the new building, including a donation of \$250.00 from Mr. Ahok, of Foochow.

THE Rev. E. T. Doane, of whose imprisonment and deportation to Manila we wrote last week, left for his missionary station on Ponape about the 9th of August, being sent back in a Government vessel by the Captain-General of the Philippine Islands, with promises that he shall be restored to all his privileges, and that the work of the mission shall not be further interfered with. No reparation has, however, been made for the gross outrages received, which ought to be secured for him by the U. S. Government.

It is our sad duty to notice, just as we go to press, the death of Mrs. Russell, at Ningpo, on the 25th of August.

Miscellaneous Items.

THE Governor Wu Ta Ching, acting under the direction of the Viceroy of Liang Kuang, on expropriating land for a mint, promises to pay the owners 30 per cent. per mu in advance of the original cost as shown by the title deeds.

ON the 30th of July a fine new building was dedicated in Tokyo, as a Hall and Chapel for the Tokyo Anglo-Japanese College of Aoyama. It is called after Rev. Mr. Goucher, who has subscribed in all \$20,000 (U. S. gold). This building cost about \$15,000, and is of brick, four stories high, exclusive of the towers. The chapel itself will seat a thousand persons.

On the same day the commencement exercises began in Tokyo, of the Meiji Gaku-In, of which Dr. J. C. Hepburn, M.D., LL.D., is the President. The junior orator contest was engaged in by seven different members of the class, for which there were prizes. Nine seem to have graduated from the Theological Department, and one from the Academic Department.

It was lately reported in our columns that about one hundred jinricshas had been exported from Shanghai to Formosa. A recent issue of the *Shihpao* has the following, bearing on the subject:—Since the late Franco-Chinese war, there are a large number of disbanded soldiers in Formosa, who are in a most wretched and starving condition. When the Governor-General Liu heard of the suffering, he sent a deputy to Shanghai, to purchase one hundred jinricshas, which were recently landed at Tamsui by s.s. *Waylee*. They are to be gratuitously given to the poor men that they may earn an honest living. A small licence of fifty cents per menssem is levied. Now the people can comfortably support their families from their daily earnings, ranging from 500 to 600 cash. All the business men patronize them.

THE *Shih Pao* of Tientsin for 16th reports: In the spring of last year H.E. the Viceroy appointed Taotai Hsü Ch'ang-yü to be the Director of the telegraph line lying between Fêng Tien, Chi Lin, Ning Ku-Hun Ch'un. From the last named place the line was extended last autumn to the borders of Russia. After its completion, the Director returned *via* Japan to receive the appointment of Manager-in-Chief of the Imperial Telegraph Line of the Northern Division. H. E. the Viceroy has appointed Prefect Chou Mien to be the Manager of the Amoor river division. The work, started at a place called Kirin last 5th moon, is being rapidly pushed on to Russia, and will probably be completed in about two months.

BETWEEN Chün Liang Ch'êng and T'u Ch'êng, the total amount of land expropriated for the railway is something over 1,300 *mu*, costing in all 29,930 strings of Tientsin cash, which were paid over to the respective land owners in person. Of this land, 450 odd *mu* were Kao-liang plantations, 30 *mu* small farms, 220 *mu* fertile land, 410 *mu* pasturage, and 200 or more *mu* of waste land. For land with growing crops on it, besides paying the tabulated price for the land itself, compensation was paid for the crops at the rate of one thousand cash per *mu*.—*Shih Pao*.

HER Majesty the Empress-Dowager has selected as consort for His Majesty, the Emperor Kuang Hsü,

a daughter of Duke Chao, a Manchurian nobleman. A daughter each of the Governor-General of the two Hsü, the Governor of Kiangsi, and a member of the Board of Revenue, all of Manchurian aristocracy, have been selected as concubines for His Majesty.

TEN propositions on Naval and Military Reform have been embodied in a memorial submitted by the Board of Censors, on behalf of one Chao Shih-chu, a military instructor of Kiangsi.

A TELEGRAM from Port Arthur states that four junks containing about 200 robbers, suddenly made an attack upon a place named Shang-tao, in Shantung Province, and carried off nearly 200 women, and a large amount of property. Four men were killed by the robbers.

THE number of jinrichas plying in Tokio alone is now fully 36,000, and in all Japan it amounts to over 180,000.

THE *Shunpao* says:—The Tsung-li Yamen has selected twenty-two officials who are to travel abroad, and they had an audience with the Emperor on the 24th ult. H. Ex. Hsü Wen-hing, since his appointment as Chinese Minister to Russia, Germany, Austria, and Holland, has been exchanging visits with the Foreign Ministers at Peking.